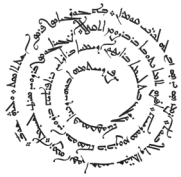
Jacob of Sarug's Homily on the Judgment of Solomon



Texts from Christian Late Antiquity

17

General Editor
George A. Kiraz

The Metrical Homilies of Mar Jacob of Sarug

General Editor
Sebastian P. Brock

Managing Editor
George A. Kiraz

Fascicle 4

Jacob of Sarug's Homily on the Judgment of Solomon

Translated with Introduction by
Stephen A. Kaufman

Gorgias Press
2008

First Gorgias Press Edition, 2008

Copyright © 2008 by Gorgias Press LLC

All rights reserved under International and Pan-American Copyright Conventions. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning or otherwise without the prior written permission of Gorgias Press LLC.

Published in the United States of America by Gorgias Press LLC, New Jersey

ISBN 978-1-59333-972-2
ISSN 1935-6846

Gorgias Press
180 Centennial Ave., Suite 3, Piscataway, NJ 08854 USA
www.gorgiaspress.com

Library of Congress Cataloging-in-Publication Data
Jacob, of Serug, 451-521.
[Homily on the judgment of Solomon. English & Syriac]
Jacob of Sarug's Homily on the judgment of Solomon / translated with introduction by Stephen A. Kaufman. -- 1st Gorgias Press ed.
p. cm. -- (Texts from Christian late antiquity ; 17) (Metrical homilies of Mar Jacob of Sarug ; fasc. 4)
Includes bibliographical references and index.
ISBN 978-1-59333-972-2
1. Solomon, King of Israel--Sermons. 2. Sermons, Syriac. 3. Sermons, Syriac--Translations into English. I. Kaufman, Stephen A. II. Title.
BS580.S6J3313 2008
252'.014--dc22

2008020709

The paper used in this publication meets the minimum requirements of the American National Standards.

Printed in the United States of America

This publication was made possible with a generous grant from

The Barnabas Fund

and

The Athanasius Yeshu Samuel Fund

TABLE OF CONTENTS

Table of Contents v
Introduction 1
Outline 1
Jacob's Treatment of His Material 1
Summary 2
Text and Translation 3
I. Proem introducing the homily's themes: Praise to God as source of Kingship and Judgment, and as Responder to prayers 4
II. God's love for King David and the inspiration for his Psalms 6
III. David's desire to build God a Temple before his death 8
IV. The coming death of David and his introduction of Solomon 12
V. David assures both Solomon and the People that God will provide 14
VI. Solomon's prayer for Wisdom instead of Wealth 16
VII. Introduction to the tale of the two harlots 18
VIII. The wronged woman realizes that the other has her baby and they confront each other 20
IX. The matter comes before Solomon 22
X. The women give their evidence 24
XI. Solomon turns to God for guidance and employs a strategem 26
XII. The women respond to his apparent verdict 28
XIII. The truth, and Solomon's judicial wisdom, are revealved 32
Index of Names and Themes 35
Index of Biblical References 38

INTRODUCTION

INFORMATION ON THIS HOMILY	
Title of Homily:	On the Judgment of Solomon or: The Two Harlots
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 116–132. [Homily 111]
Lines:	339

OUTLINE

This homily treats of the last days of King David and the first of King Solomon, and how Solomon achieved and demonstrated his wisdom in the case of the two harlots.

JACOB'S TREATMENT OF HIS MATERIAL

In his homilies on the stories from Hebrew Scriptures, Jacob usually deals with three separate features:

a. The human emotions and thoughts underlying the actions of the Biblical characters: In this respect, he shows a great sensitivity to the fact the Hebrew narrators almost never explicitly described their characters' inner feelings, but let their characters' words do the expressing—a style quite foreign to that current in later times.
b. The posing of the exegetical conundrums of his source texts and providing their answers.
c. The prefigurations ("types") of Christian figures in the Hebrew stories.

In this homily, there is no discussion of prefigurations, other than an allusion to their existence within "prophecies, symbols, and allegories" of the Psalms of David in Stanza II. The emotional descriptions are extensive, however: Solomon's uncertainties over his abilities to rule and, more impor-

tantly, to judge, upon elevation to the kingship; and the emotions of the mother of the stolen infant in particular.

The primary exegetical questions presented are:

a. Why were there two harlots living together?
b. Why did the two infants look similar enough so that the scheming mother could attempt her theft?
c. That being the case, how did the honest mother know that the living child was hers?
d. How did Solomon know the truth?

One suspects that the mothers in Jacob's audience may well have been in tears by the time he finished his performance.

The ms. source used by Bedjan (Add. 17159) is apparently the only known source of this text.

Surprisingly, the only other homily on David or Solomon published by Bedjan is number 163 on David and Uriah.

SUMMARY

I. Proem introducing the homily's themes: Praise to God as source of Kingship and Judgment, and as Responder to prayers (1–32)
II. God's love for King David and the inspiration for his Psalms (33–60)
III. David's desire to build God a Temple before his death (61–84)
IV. The coming death of David and his introduction of Solomon (85–110)
V. David assures both Solomon and the People that God will provide (111–136)
VI. Solomon's prayer for Wisdom instead of Wealth (137–159)
VII. Introduction to the tale of the two harlots (160–183)
VIII. The wronged woman realizes the other has her baby and they confront each other (184–207)
IX. The matter comes before Solomon (208–229)
X. The women give their evidence (230–257)
XI. Solomon turns to God for guidance and employs a strategem (258–277)
XII. The women respond to his apparent verdict (278–315)
XIII. The truth, and Solomon's judicial wisdom, are revealed (316–339)

TEXT AND TRANSLATION

I. PROEM INTRODUCING THE HOMILY'S THEMES: PRAISE TO GOD AS SOURCE OF KINGSHIP AND JUDGMENT, AND AS RESPONDER TO PRAYERS

Oh Lord, open up my lips so I may tell of your Grace
For the Heaven and the Earth are filled by you, yet they are still too small for You.
Oh King on high, under whose rule are all other kings,
Let Your Word provide the power of speech to my word so that through it I may speak.
Oh Crown of crowns, who removes crowns while His is everlasting,
Allow me to tell of the kingship of David's son.
Oh King of Life, who installs the crowns of earthly kings,
Allow me to tell of King Solomon's glorious victories.
Oh Judge, below whom and through whom all other judges rule,
Let not the Evil One and his army prevail within your flock.
Oh Judge of everything, whose throne is firmly set,
Direct my narrative firmly toward the goal I have undertaken.
Look, all ages achieve their wealth through your generosity,
For your wealth is vast and your treasury overflows like a spring.
Whoever does not ask anything of You, You think him a sluggard,
So whoever does come to request something of You, it is to his advantage.
So I must deserve floggings and blows,
For I have neglected to take any wealth from You for a long while.
Who has ever requested something from You and not gotten all he needed?
Or who has called upon You and not received all of his request from You?

ܘܫܡ ܥܕܬ ܡܪܝܡ ܫܒܚܘ ܠܐܠܗܐ ܟܠ ܐܘܡܐ ܕܢܫܡܐ B 111

ܗܢܐ ܕܐܡܪ ܟܕ ܫܩܠ ܒܐܪܥܐ ܟܠ ܡܕܝܢܬܐ: 116 1
ܘܐܟܚ ܫܢܐ ܐܚܪܢܐ ܕܒܝܬ ܟܘ܀
ܐܟܚܐ ܘܒܐ ܕܐܠܗܐ ܐܫܬ ܫܘܠܛܢܐ:
ܐܟܐ ܐܡܪ ܠܐ ܐܟܚܐ ܕܐܟܐ ܐܢܐ ܐܫܐ܀ 117
ܐܠܐ ܘܠܐ ܐܟܚ ܒܐܟ ܠܐ ܒܫܡ: 5
ܐܦ ܟܕ ܙܐܕ ܟܠ ܐܟܐܬܐ ܒܐ ܒܙܙ܀
ܐܟܐ ܒܫܐ ܙܐܠ ܠܐ ܐܟܐ ܕܐܟܐ ܙܐܕ:
ܐܦ ܟܕ ܙܐܕ ܟܠ ܕܡܫܬܐ ܘܐܟܐ ܐܟܐ܀
ܐܢ ܙܫܐ ܒܟ ܫܐ ܐܟܐ ܫܐ ܐܟܐ: 10
ܠܐ ܢܐܟ ܐܟ ܟܡܐ ܡܫܐ ܟܐ ܐܢܟܡ܀
ܙܐ ܟܠܐ ܒܟܐܡܐ ܐܟܐ ܟܐܙܐ:
ܐܙ ܟܠ ܙܐ ܐܟ ܐܟܐ ܐܟ ܐܟ ܟܐ ܟܐ ܟܐ܀
ܐܐ ܟܠ ܙܐ ܐܟܐ ܟܐ ܐܟ ܐܟ ܐܟ ܐܟ:
ܐܟ ܟܐ ܙܐ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐ 15
ܐܟ ܐ ܙܐ ܐܟ ܐܟ ܐܟ ܐܟ ܐ ܐܟ ܐ ܐ ܐ

Hezekiah called upon You from his deathbed, and Life flowed out for him, Isa 38
And with his tears he rescinded Death's decree.
David believed in You: You took him from his flock and made him king,
He defeated Goliath, and humbled all his pursuers. 1 Sam 17
Satan arrayed his troops against him from every side,
But since Your right hand held fast to his, he persevered and gained courage.
The Evil One led him to number the whole nation, 1 Chr 21:1 (Not 2 Sam 24:1)
But the Lord chastened him with mercy and lovingly took him back.
He made him king and filled him with prophetic spirit,
He poured forth his wealth in words and filled all creation.
He became a fountain gushing forth the words of the Holy Spirit,
The nations and the worlds drank from it, and still they thirst for it.

II. GOD'S LOVE FOR KING DAVID AND THE INSPIRATION FOR HIS PSALMS

What should I say about Jesse's son, and how can I stop?
For he was the Lord's heart, and who can say anything about him?
With love and wonder shall I talk of Jesse's son,
But if I should sink among his waves, through You I shall rise back up.
One can never be faulted who speaks of Love and Beauty,
For however far his speaking goes, it will never reach the end
A child speaks to his parent with love,
While his father listens affectionately to all that he says to him.
And when he hears the questions that are posed to him,

⠓⠑ ⠎⠁⠊⠙ ⠞⠕ ⠓⠊⠍ ⠁⠇⠇ ⠞⠓⠑ ⠏⠑⠕⠏⠇⠑ ⠕⠋ ⠞⠓⠑ ⠉⠊⠞⠽ ⠁⠗⠕⠥⠝⠙ ⠓⠊⠍ ⠁⠝⠙ ⠞⠓⠑⠽ ⠺⠑⠗⠑ ⠁⠎⠞⠕⠝⠊⠎⠓⠑⠙ ⠁⠞ ⠓⠊⠎ ⠙⠕⠉⠞⠗⠊⠝⠑⠲
⠁⠝⠙ ⠓⠑ ⠎⠁⠊⠙ ⠞⠕ ⠓⠊⠍ ⠊⠋ ⠓⠑ ⠓⠁⠙ ⠁⠝⠽ ⠍⠑⠁⠝⠎ ⠞⠕ ⠏⠁⠽ ⠞⠓⠑ ⠞⠁⠭ ⠞⠓⠁⠞ ⠺⠁⠎ ⠙⠥⠑ ⠞⠕ ⠞⠓⠑ ⠗⠕⠍⠁⠝⠎⠲
⠁⠝⠙ ⠞⠓⠑⠽ ⠺⠑⠗⠑ ⠁⠎⠞⠕⠝⠊⠎⠓⠑⠙ ⠁⠞ ⠞⠓⠑ ⠙⠕⠉⠞⠗⠊⠝⠑⠲ ⠁⠝⠙ ⠓⠑ ⠎⠁⠊⠙ ⠞⠕ ⠓⠊⠍ ⠞⠓⠁⠞ ⠓⠑ ⠎⠓⠕⠥⠇⠙ ⠏⠗⠑⠁⠉⠓ ⠞⠓⠑ ⠺⠕⠗⠙ ⠁⠍⠕⠝⠛ ⠞⠓⠑ ⠏⠑⠕⠏⠇⠑

He accepts them just as if someone were speaking of serious things.
Even when he chatters a lot without making clear what he is saying,
He is happier with his speech than he would be with the speech of philosophers.
So I, like the child before his father,
I am going to speak now before God with great love.
Now I am going to speak, and if I say too little —— oh, I will not say too little!
For it is easier for love to speak too much, as much as it desires!
So I shall talk about that deep sea of Prophecy,
How it did speak through the powerful waves of the Spirit.
It took a route filled with symbols, allegories too,
And distributed its wealth and filled the World with Spirit.
Rivers emerged from its belly, as it is written, John 7:38
But the living water that flowed from has never been enough.
The deluge of its hymns gushed out far more than did the river Gihon,[1] Gen 2:13
And cleansed and scoured the filth from soul of the faithful.
It gave employment full of good things to all those who could learn,
Night and day its spiritual beauties toil.
The Good One sowed within the World the seed of Life and slept,
While His seed comes back thirty, sixty, and a hundred-fold. Matt 13:23

III. DAVID'S DESIRE TO BUILD GOD A TEMPLE BEFORE HIS DEATH

Diligently did he serve in the vineyard of God's house,

[1] i.e., "gusher."

ⵜⵜⵓⵙⵙⵓⵔⵏ ⵜⵉⵎⵣⵔⵜ ⵏ ⵜⵎⵣⵡⵓⵔⵜ ⵜⵜⵓⵙⵙⵓⵔⵏ ⵜⵉⵎⵣⵔⵜ ⵏ ⵜⵎⵣⵡⵓⵔⵜ

But the time came for the weary worker to rest from his service.
And when the prudent scholar knew that his end had come,
He sought to show his love clearly to the Lord.
He saw that Death had come to him, that the temple of his body would fail,
And he wanted to build a holy temple to the Lord, his lord. 2 Sam 7
The prophet saw that his body's web was nearly finished being woven,[2]
And he wanted to build a Holy of Holies for the Master of the ends of the Earth.
But when he described to the Lord the idea to build a temple,
His Lord spoke with him through the Spirit saying:
"You should not build Me a Temple made of stones, oh son of Jesse,
Just hearts alone can contain me, through such am I honored.
The Heaven and the Earth cannot hold me within their limits,
Just hearts alone—and no other—can contain me.
Through a pure soul am I honored; through it am I sanctified,
But a structure made by human hands cannot contain Me.
Heaven, which is my throne, cannot hold Me in its lap, Isa 66:1a
Let alone Earth, which is the footstool beneath My feet. Isa 66:1b
I measured the Heavens above with the span of My hand, as All-knowing, Isa 40:12b

[2] This beautiful Syriac poetic image for the approach of death is not easily translated into a modern western language. The image is that of woven textile being cut free of the loom and ready to enter its next stage of existence. Apparently the image is due to a misinterpretation of Job 7:3: "my days are swifter than a weaver's shuttle."

ⵜⵎⵎⵓⵔⵜ ⵏⵜⵜⵉⵏ ⵜⵜⵉⵍⵍⵉ ⵙ ⵜⵎⵎⵓⵔⵜ ⵏⵜⵜⵉⵏ ⵜⵜⵉⵍⵍⵉ ⵙ ⵜⵎⵎⵓⵔⵜ
ⵜⵜⵉⵍⵍⵉ ⵙ ⵜⵎⵎⵓⵔⵜ ⵏⵜⵜⵉⵏ ⵜⵜⵉⵍⵍⵉ ⵙ ⵜⵎⵎⵓⵔⵜ ⵏⵜⵜⵉⵏ

While with the hollow of My hand I weighed the dust of the Earth, as All-powerful. Isa 40:12a
You shall not build a temple for My glory, for Me to be glorified,
For your fingers have shed far too much human blood.
Your son shall build the Temple where I shall dwell and be sanctified,
And if he pleases Me, I shall be with him just as I have been with you."

IV. THE COMING DEATH OF DAVID AND HIS INTRODUCTION OF SOLOMON

David heard the words his Lord spoke with him,
And commanded for all the people of the House of Israel to come.
His command went out and brought innumerable thousands.
He gathered uncountable throngs to the royal palace.
Then the good shepherd began to speak with his flock,
Sustaining them with spiritual food and drink.
He opened his mouth like a fountain, gushing forth Life,
To water his people with the good drink from his pasture:
"My children, I am about to go on that great journey of all the Earth,
As did my fathers, I shall be entombed among the departed.
I wished to build the Lord a Temple before I died,
But the Lord did not wish for me to build it as I thought.
Instead the Lord said to me: 'Your son shall build for Me,
A grand Temple for Me to dwell in and be sanctified.'
Now Solomon, my son, is just a boy and very small,
But the Lord who made him, He shall guide him and give him wisdom.
Now you must go on the way of God's House,
Neither to the right or the left stray from it.

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

ⵜⵉⵙⵙⵉⵏ ⵏ ⵜⵉⵎⵣⴳⵉⴷⴰ ⵏ ⵜⵉⵏⵎⵍⵍⴰⵍ

Obey His commandments, His customs and observances, too.
So that you might eat the fruits and good things of the Earth, as it is written. Neh 9:36
My children, do not be like your fathers, who ate and misbehaved,
So the Lord cast their skeletons into a wasteland.
Look how many trials and serious calamities surrounded me,
But the Lord rescued me, and I grew to be stronger than all other kings.
So you, if you shall be with Him with perfect Love,
Wars, calamities, and all trials shall not subdue you."

V. DAVID ASSURES BOTH SOLOMON AND THE PEOPLE THAT GOD WILL PROVIDE

Then the people raised their voice, cried and said to him:
"Oh good companion, to whom might we go if we leave you?
Who will give us good drink as you have given us,
Stand up for us and protect us with your prayers?"
Then he called upon the Lord, and committed them to His protection,
From the trials and tribulations of the evil World.
Then David blessed the entire people and gave them leave to go,
But the lad, Solomon was overcome by emotion to the point of weeping:
"My lord, what shall I do when they demand that I render judgment?
For I am a lad and untrained in wise affairs.
David said: the Lord who has watched over me since my youth,
And given into my hands the wealth and treasure of Prophecy,
Shall grant you wisdom and enlightenment,
The strength and that knowledge that can resolve disputes."
Then David blessed the entire people and his son, Solomon,

ܠܐ ܫܡܥܘܢ ܐܢ ܢܫܡܥܘܢ ܘܢܫܬܘܩܘܢ:
ܘܐܡܪ ܓܒܪܐ ܕܐܝܬ ܒܗ ܪܘܚܐ ܕܫܩܪܐ ܘܚܠܡ܂
ܚܬܐ ܠܐ ܐܒܕ ܠܐܪܥܐ ܘܐܡܪ ܘܢܣܘ:
ܡܫܠܘ ܫܘܬܐ ܐܘܡܐ ܕܢܐ ܟܠܟܬܒܐ܂
ܣܪ ܬܫܥܬܐ ܡܫܘܬܗ ܫܩܠ ܘܡܐ ܒܐܫ:
ܡܪܒܫ ܢܐ ܠܐ ܟܠ ܡܬܐ ܡܬܐ ܠܐ ܟܠ ܫܚܩ܂
ܡܐܝܟ ܐ ܗܘ ܘܐܡܪ ܟܬܘ ܡܫܘ ܫܚܡ:
ܡܬܐ ܡܫܘܬܗ ܟܠ ܬܫܥܬܐ ܚܩ ܠܐ ܫܚܩ܂
ܫܐ ܡܫܘ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܢ ܐܝܟ ܐܢ:
ܫܐ ܚܕ ܡܫܘ ܬܫܥܬܐ ܘܢܚܡ ܫܘ܂
ܡܐ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܢ ܐܝܟ ܐܢ:
ܫܐ ܚܕ ܡܫܘ ܬܫܥܬܐ ܘܢܚܡ ܫܘ܂
ܡܐ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܢ ܐܝܟ ܐܢ:
ܫܐ ܚܕ ܡܫܘ ܬܫܥܬܐ ܘܢܚܡ ܫܘ܂
ܡܐ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܢ ܐܝܟ ܐܢ:
ܫܐ ܚܕ ܡܫܘ ܬܫܥܬܐ ܘܢܚܡ ܫܘ܂
ܡܐ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܢ ܐܝܟ ܐܢ:
ܫܐ ܚܕ ܡܫܘ ܬܫܥܬܐ ܘܢܚܡ ܫܘ܂

Then he, too, lay with his fathers among the departed.
The weary worker rested and entered that abode of rest, 1 Kgs 2
And in his stead young Solomon came to lead.
That old age full of beauty rested,
And in its stead there entered youth wrapped up in symbols.
David lay down in quiet Death as if in sleep,
And in his stead young Solomon came to lead.
He said to him: "Keep My commandments as did your father,
Rise and rule over the kingdom of David, your father.
Then shall I be with you and make your name great throughout the World,
If you will be with Me, keep My Commandments, and do My will."

VI. SOLOMON'S PRAYER FOR WISDOM INSTEAD OF WEALTH

The boy knelt down to pray before God 1 Kgs 3
A pure prayer filled with beauty for whoever pays it heed:
The chaste boy directed a chaste prayer to the Lord
With loving words, and the Lord heard it in His high place:
"Oh God of our father, David, accept my prayer,
And do not keep distant from me, for You chose me to be king.
Grant me a heart full of the mysteries of the hidden things,
That I may judge Your people honestly and rightly.
I am a boy; be for me an elder wiser than any scribe,
Instruct and direct, teach and give wisdom to David's son.
It is not wealth in abundance that I ask of You,
Only that I might know how to rule according to Your will.
I have not asked—nor do I ask—for the lives of my enemies,
Only for a heart filled with the mysteries of faith."

ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܡܪܬ ܠܟ ܕܐܬܐ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ
ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܐ ܠܝ

Then did the Lord speak to him saying:
"I have chosen you and shall not neglect to help you.
And inasmuch as this, that your mouth requests just judgment,
And you have rejected riches and empty glory,
I shall give you riches and glory along with greatness,
Your fame shall go out to every region and dominion.
They shall journey to see how great your wisdom is ,
Report of you shall reach the kings and communities of the Earth.
At the ends of the Earth they shall attend to your awesomeness."

VII. INTRODUCTION TO THE TALE OF THE TWO HARLOTS

And then when the Lord had completed His talk with David's son,
And finished up the secret matter that He had discussed with him,
And when the boy was exalted and put on the crown in David's house,
And the nation rejoiced in Solomon as they had done with David,
And just as soon as he was firmly installed over his kingdom,
The Adversary came up with a difficult case for one so young.
The Evil One dared to stir up a complicated controversy,
So that the Lord might be praised because of that which He had promised him.
The Wise One of the Universe would be praised through young Solomon,
For wherever He wishes His power proves glorious, even in something small.
Two women whored and broke the law, 1 Kgs 3:16–18
And scraped out a living from harlotry.
They came into the same house and lived there sinning,
Got pregnant and brazenly bore beloved babies.
But the Lord, who is wise and full of awe and might,

ܗܘܝ ܗܢܘ ܡܠܟܐ ܩܕܡܐ ܒ ܐܡܪ ܠܗ:
ܐܘܠ ܫܡܥ ܗܟ ܫܘܢܘ ܠܐ ܡܢܫܐ ܐܘ
ܡܟܟ ܗܘܐ ܐܠܐ ܒܗܘ ܒܢܘ ܒܘܠ:
ܗܢܬ ܫܠܚܘ ܒܗ ܒܗܝܗܘ ܐܢܫܒܕܘ ܀ 124
155 ܐܘ ܐܠ ܟ ܫܠܚܘ ܗܒܗܝ ܒܗ ܐܫܠ:
ܬܒܗ ܗܝܢ ܟܠ ܒܢܘ ܗܝܢ ܗܝܘ ܀
ܘܠܐ ܢܫ ܒܒܗܝ ܐܗ ܐܫܠ:
ܠܐ ܠܟ ܟܒܟܬܗ ܐܘܠ ܗܟܢܒܗ ܀
ܗܒܗ ܡܐ ܬܐ ܐܘ ܟܒܫܟܗ ܀
160 ܗܒ ܡܟ ܐܐ ܗܟܗ ܗܢܘ ܒܗ ܟ ܐܒ:
ܡܡ ܡܢܗ ܐܟܠ ܩܕܡ ܐܐܠ ܀
ܐܘܗ ܠܟ ܗܡܢ ܠܐ ܗܟܡ ܐܒ:
ܐܘܪ ܒܗ ܟܗ ܟܒܗ ܐܡ ܐܒ ܀
ܗܒ ܡܘܐ ܐܠ ܡܟܟܗ ܒܟ ܟܟܗ:
165 ܒܟ ܗܒܗ ܐ ܐܠ ܠܟ ܀
ܐܟ ܟܗ ܗܐ ܡܡ ܢܐ ܡܡ ܟ:
ܐܟ ܗܟ ܐ ܗܢܘ ܟܡ ܐܡ ܀
ܡܒ ܟܒ ܐ ܗܢ ܟ ܐ ܐ ܟ:
ܡ ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܀
170 ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܗ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:

Formed them in a single image when He created them.
Then the women brazenly drank wine, as harlots do,
and fell asleep, and one of them suffocated her child.
But the suffocator recovered from her wine and threw away her baby,
And the Evil One sowed evil in her heart as regards what she should do.
The one who had suffocated her child immediately picked up the dead baby,
And exchanged it for the living one, who was lying next to her comrade.
She picked up the living one and placed the dead baby next to her,
While the living one's mother had never sensed that her baby had been stolen

VIII. THE WRONGED WOMAN REALIZES THAT THE OTHER HAS HER BABY AND THEY CONFRONT EACH OTHER

When sleep had fled from the living baby's mother,
She began to give milk to her child as was her custom.
She wanted to wake the baby to nurse him, but he could not be roused,
For his life was gone, nor was there any sound from his lips,
Not even any milk bubbled out for the infant, since it was not his.
Nor were her feelings for the child stirred up, as had always happened.
But just when she was terribly overwhelmed by what had happened to her,
The baby lying by her comrade cried out.
As soon as the baby's mother heard her child's voice,
Her milk bubbled up and began to drip toward the child.
The baby was wailing. His mother's milk was dripping.
And his mother's love was bitterly crying out to him.
The child let out with weeping sounds from his lips,

ܫܡܝܐ ܘܐܪܥܐ ܙܝ ܕܐ ܐܢܐ ܒܝ ܒܪܝܬ ܟܠ ܡܕܡ ❖ 175
ܘܟܠ ܓܘܢܕܐ ܕܒܗ ܐܝܬ ܢܫܡܬܐ ܕܚܝܐ ❖ 125
ܘܒܗ ܐܝܬ ܢܫܡܬܐ ܕܒܪ ܐܢܫ ❖

And the breasts poured out drops of milk from their mouths.
The living baby's mother loudly proclaims:
"Oh hussy! Give me the baby your hands have stolen!
What wrong have I done you? What harm have I done you? How have I mistreated you?
What did I do to you that you have repaid me with such evil retribution?
I know well your wantonness, oh woman who kills her own child!
For a long time now I have experienced it."
The dead child's mother loudly proclaims:
"Your child is the dead one; I am carrying my own living child!
Keep your own dead child that you killed in your wantonness,
While I shall hold on to my own sweetheart that I have so wisely kept safe."

IX. THE MATTER COMES BEFORE SOLOMON

The women quarreled, fighting loudly,
While the people, the nobles and the leaders grew greatly perturbed.
They ripped their hair out, scratched each other's faces,
Until word of what was happening came to King Solomon's attention.
Right away he quickly summoned them,
And took his throne to hear them out in detail.
All the people of the House of Israel came together,
To see how the King would render judgment for the first time.
And to see if the Lord's word would come to pass for him,
And if He would show him the Truth and make him brilliant.
If he, in resolving the murder case of the women,
Would have the Lord's power with him, guiding him.
Here is a matter that, without the Lord, no one would know,

ܐܠܗܐ ܐܒܐ ܩܕܝܫܐ ܡܠܟܐ ܕܟܠ ܩܝܡܬܐ׃
ܐܡܪܐ ܐܡܪ ܘܟܠܐ ܫܐ ܚܠܐ ܘܐܡܪ׃
ܐܝ ܡܢܫܐ ܕܐܡ ܟܕ ܟܠܐ ܒܝܬ ܐܒܬ׃
200 ܐܢܐ ܫܠܝܚ ܟܡ ܐܢܐ ܚܟܝܡܐ ܐܢܐ ܠܟܡܐ׃
ܐܟ ܟܚܒ ܟܡ ܘܐܢܐ ܫܡܛܐ ܨܡܐ ܕܢܚܡܐ׃
ܒܪܐ ܒܪ ܐܝ ܡܢ ܚܕܢܫܐܡ ܐܠܐ ܟܚܢܐ׃
ܐܚܬܫܢܐ ܟܠܐ ܟܕ ܐܐ ܟܝ ܢܫܝܢ׃
ܐܡܪܐ ܐܡܪ ܘܟܠܐ ܨܡܐ ܐܠܐ ܘܐܡܪ׃
205 ܚܡ ܐܘ ܨܡܐ ܐܚܡܪ ܫܐ ܐܐ ܠܨܡܐ ܐܪܐ׃
ܒܐ ܨܡܐ ܐܟܡ ܡܠܟܡ ܚܕܢܫܐܡ׃
ܐܐܫܐ ܐܪܐ ܐܪ ܫܨܚܐ ܢܠܐ ܟܢܫܐ׃
ܬܡ ܐܘ ܢܦ ܟܠ ܒܙܐ ܐܠܐ ܘܐܡܪ׃
ܐܚܫܐ ܫܟܚ ܟܡ ܫܐܪ ܬܥܐ׃
210 ܐܒܦ ܐܬܢܐ ܐܫܟ ܐܦ ܘܐܬܢܐ׃
ܐܡܠܐ ܐܟܐ ܚܟܚܐ ܡܟܟ ܟܠ ܩܐܢܐ׃
ܐܒܘ ܐܫܐ ܐܡܐ ܐܡ ܟܠܐ׃
ܐܝܡ ܐܡܟ ܘܐܡܐ ܐܡ ܩܐܢܐ׃
ܐܬܐ ܐܐܐ ܟܟ ܟܐ ܘܟܐ ܨܐܐ׃
215 ܘܫܐ ܘܐ ܘܒܐ ܐܟܐ ܟܐ ܩܐܐ׃
ܫܐ ܐ ܟ ܘܒܐ ܐܟܐ ܐܐ ܘܐܐ׃ 127
ܐܡܐܬ ܟܐ ܒܫܐ ܐܡܐ ܟܟ׃
ܐ ܟ ܘܒܐ ܘܐ ܘܫܐ ܐ ܟ׃
ܫܟܐ ܘܐ ܐ ܐ ܐܡܐ ܐ ܟ׃
220 ܐ ܩܐܢܐ ܐ ܐ ܐ ܟ׃

So if he solves it, truly it is the Lord who has revealed it to him.
The people of the House of Israel are standing there expectantly,
To hear the judgment the King will propose for the first time.
He opened his mouth, interrogating them sagely,
So that he might learn from them a secret hidden from the multitude:
"Tell me, women, explain to me whatever happened,
So that I might learn the truth from you, just as it is.
Why did you disturb the people, the nobles, and the leaders?
Now everyone is upset over the wicked things that you have done!"

X. THE WOMEN GIVE THEIR EVIDENCE

The living baby's mother speaks out with a loud voice:
"Listen, by your father's life, I shall tell you the truth!"
Her mind overflowed and she expressed the love that was in her heart,
(For when someone does not despise himself, he tells what is on his mind!)
"May the Lord of Hosts who accompanied your father be with you,
He shall reveal to you that I am not lying to your highness.
My lord, I am going to tell your majesty the whole story.
Right the injustice I have suffered from the murderess who stole my sweetheart.
She and I were partners in crime,
And barely scraped out a living from harlotry.
Then that Shaper who shapes babies in the womb,
Shaped babies in us and by His will we bore them.
They were not at all distinguishable by small or large size,
We really did give birth to them at the same time.
Then she got herself drunk with too much wine and wickedness,

ܗܘ ܐܡܪ ܟܐ ܡܢܐ ܠܐ ܐܝ ܟܐ ܒܪܢܫ̈ܐ ܀
ܡܐ ܒܥܐ ܒܗ ܐܢܫ̈ܐ ܕܐܡܪ ܟܐ:
ܘܢܥܒܕ ܫܐ ܐܡܪ ܒܟܐ ܒܝ ܒܪܢܫ̈ܐ ܀
ܕܠܡ ܩܕܡ ܐܠܗܐ ܐܢܝ ܡܫܟܚܐ:
ܘܗܘܐ ܟܠܟ ܐܝܟ ܕܐ ܒܗ ܒܝ ܒܪܢܫ̈ܐ ܀ 225
ܐܬܐ ܟܕ ܢܩܐ ܠܟܘܬܟ ܟܕ ܒܟ ܐܡܪ:
ܠܟܐ ܒܢܝ ܐܢܫ̈ܐ ܐܢ ܫܠܡܝ ܒܝ ܀
ܚܒܐ ܒܟܝܠܬ ܒܐ ܡܫܐ ܒܢ ܫܡܐ:
ܐܡܪ ܘܟܣ ܩܠ ܐܢ ܒܠ ܨܒܐ ܐܡܬܝ ܀
ܐܢܐ ܐܡܪ ܐܟ ܗܟܐ ܡܫܐ ܚܒܐ ܐܡܪ: 230
ܚܫܘܟ ܫܐܩ ܒܟܐ ܐܟ ܒܪ ܒܢܫ̈ܐ ܀
ܘܐܢ ܙܒܢ ܡܟܐ ܐܠܗ ܐܡ ܒܪ ܐܢܫ:
ܐܡܪ ܐܢ ܐܡ ܐܝ ܒܢ ܐܢ ܒܪ ܐܢܫ ܀ 235
ܡܢ ܫܡܝ ܐܢ ܒܪ ܐܢܫ ܐܝ ܒܪ ܐܢܫ:
ܐܢ ܐܡ ܒܪ ܐܢܫ ܐܝ ܒܪ ܐܢܫ ܀ 128
ܐܡܪ ܐܢ ܐܢ ܐܝ ܒܪ ܐܢܫ ܐܝ ܐܢ:
ܐܡ ܐܢ ܐܢ ܐܝ ܒܪ ܐܢܫ ܐܝ ܀
ܐܢ ܐܢ ܐܢ ܐܝ ܒܪ ܐܢܫ ܐܝ ܐܢ: 240
ܐ ܐ ܐܢ ܐܝ ܒܪ ܐܢܫ ܐܝ ܀
ܐ ܐ ܐ

And while sleeping suffocated her child but I was unaware of it
She took away the living one and put the dead baby next to me,
But she denies it, screaming 'mine is the living one, yours the dead!'"
The dead baby's mother speaks out loudly:
"Do not listen, my lord, to untrue lies.
Facts are more acceptable than words,
The state of affairs by itself stands and condemns her.
Here I am carrying the living baby in my lap,
After that, who can say that he is not my child?
That one carrying the suffocated baby, she is the one who got drunk.
In her drunkenness she killed her child; let her keep her own!
Let the one who got drunk and suffocated her precious child weep and wail,
While I shall rejoice that I kept my sweetheart safe like a wise woman."

XI. SOLOMON TURNS TO GOD FOR GUIDANCE AND EMPLOYS A STRATEGEM

The King heard these words from their mouths,
And was dumfounded at the case of the brazen women.
He raised his eyes toward the Knower of all hidden things,
To learn from Him the hidden, inner secrets of all wisdom.
Overflowing with prayer he started right off to pray,
In secret to the Secret One who each day hears those who call upon Him:
"Oh God of our father David, accept my petition,
And reveal to me that that I first asked of You.
My Lord, what shall I do now that they demand of me to render judgment?
For I am but a boy, and the matter is very difficult.
If I resolve the murder case of these women,
Your Name shall be praised to the furthest corners of the World.

ܟܝ ܒܫܡܐ ܫܡܝܐ ܟܕܢܐ ܐܠܐ ܒܫܡ ܟܘ̈ ܀
ܐܫܟܚ ܫܐ ܐܦܦܝ ܒܝ̈ܐ ܟܘܐ ܫܐ ܫܡܐ:
ܐܦܟܐ ܫܐ ܐܒܐ ܒܫ ܐܦ ܫܐ ܐܫܡ ܫܡܐ ܀
ܐܢܐ ܐܢ ܐܟܘ ܒܫܡܐ ܚܠܐ ܕܐܐ:
ܠܐ ܐܢܫ ܐܚܕ ܒܫܟܐ ܒܐ ܥܙܝ ܀
ܠܟ ܟܢ ܢܐ ܚܠܐ ܟܡܦܟܐ:
ܐܦܐ ܫܡܢܐ ܟܬܦܐ ܐܠܡ ܫܡܦܝܢ ܟܘ ܀
ܐܐ ܠܫܐ ܐܐ ܫܐ ܟܟܐ ܟܢ ܐܡ ܟܢ:
ܟܢ ܀ ܐܐ ܒܐ ܒܐ ܒܫܐ ܟܘ ܫܐ ܫܡܐ:
ܟܢܐܐ ܐ ܟܢܐ ܟܟ ܐ ܐ ܒ ܀
ܐ ܐ ܟ ܐ ܐ ܟ ܐ ܐ ܟ

But if I am unable to resolve the case of the brazen women,
I shall become a joke in the entire nation of Israel."
Then while the sage pondered what he should do,
A revelation entered his soul and taught him the Truth.
Straightaway he summoned the executioner saying:
"Bring the babies, take up your sword, and cut up both of them!
Divide their bodies between the women, have no pity.
And let each of them have babies – a dead one and a living one!"

XII. THE WOMEN RESPOND TO HIS APPARENT VERDICT

Then the mother of the dead baby bowed down and knelt,
"I assent, my lord; the verdict your mouth has rendered is perfect!
She shall not rejoice, while I am not troubled by the death of my sweetheart.
Whether he is my child or not my child, let him go away by the sword!"
Then did motherly love painfully sting the one who had born him
And her tears poured down in channels onto her cheeks.
A mighty flood of tears gushed out from her eyes,
And she began to weep bitterly with cries of pain.
And when the executioner was raising his sword for kill,
The King motioned to him to stay his hand from the child.
The babies had been placed in middle of the crowd, the dead one and the living,
The living one wailing, not knowing what the reason was.
All mixed together there were his mother's milk and tears,
The baby's voice mixed with that of his mother in great weeping.

ܘܐ ܠܐ ܐܡܪ ܐܢܐ ܒܠܚܘ ܘܐܬܒܥ: 270
ܐܝܟ ܕܐܡܪ ܚܟܝܡܐ ܕܐܡܪ ܒܝ ܐܢܐ ܡܫܝܚܐ ܗܘ ܀
ܘܒܟ ܫܡܥ ܡܢ ܦܘܡܝ ܘܐܬܐ ܘܐܡܪ ܠܗ ܒܪ ܐܢܫܐ ܗܘ:
ܐܦ ܕܐܝܟ ܕܐܡܪ ܐܢܐ ܒܠܚܘ ܗܘ ܀
ܘܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ ܘܐ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀ 275
ܘܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܘܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀ 130
ܘܐ ܠܐ ܐܡܪ ܐܢܐ ܒܠܚܘ ܘܐܬܒܥ: 280
ܐ ܐܢ ܒܟ ܐܡܪ ܐܢܐ ܒܠܚܘ ܐܢ ܕܐܡܪ ܠܗ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ: 285
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀ 290
ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܘܒܥܝ ܕܐܬܐ ܗܘ:
ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܝܬ ܠܝ ܐܦ ܒܐܪ ܚܕ ܀

Who of those in the middle of the crowd could watch what was happening:
The sword drawn to cut up the babies without pity?
Who had a heart of stone that could not feel pain,
When hearing the weeping sounds of the baby and his mother?
Sounds of grief were swirling all around; tears poured out of eyes,
And she gave out cries that broke the hearts of those who heard them.
She cried out to the King: "Have mercy and compassion on my child of vows,
Just as your father had mercy on his pursuers
Your father, David, did not stop from being merciful to his enemy, Saul.
I beg of you, my lord, you, too, have mercy on the child.
My lord, if I die, I should die before my child,
I should not see my baby's body fated for the sword.
Never let me see that one whom the divine creative force formed in my womb
With his body cut in two, having done no sin.
Look here my breasts are weeping bitterly for the child,
Instead of tears, pouring out milk from their mouths.
If my breasts had word and voice they would cry,
In great pain would they weep for him before the multitude.
But since they have neither word nor voice,
They are pouring out drops of milk due to their distress at his cry.
My lord, give him to her, let him go with her, as she has asked,
For me it would be a great kindness, when she who is not his mother becomes his mother.
As long as I see that the child is alive I am not saddened,
But if he dies, I shall faint away and die of sadness."

ܒܟ ܫܡܫܢ ܗܘܐ ܐܡ ܒܪ ܐܘܐ ܚܣܪܟܐ ܨܒܩ:
ܫܡܥ ܙܡܫܥ ܒܢܫܫܐ ܟܬܠ ܘܠ ܫܐܫܘ:
ܒܟ ܐܡ ܗܘܐ ܟܐ ܟܚ ܘܓܥ ܘܠ ܫܠܐ ܗܘܐ:
ܚܒܟܬ ܚܒܘ ܘܟܘ ܐܫܐ ܘܫܡܡܫܟ ܗܘ܀ 295
ܡܢܬ ܫܝܟܐ ܫܡܫܟ ܙܡܬ ܒܟ ܚܛܐ:
ܐܫܟ ܩܠ ܘܐܫܒ ܙܫܥ ܘܫܒܟܫ ܀
ܒܘ ܟܐ ܚܫܟܚ ܘܫܐ ܐܢܙܡ ܟܠ ܒܙ ܙܒ:
ܐܡ ܘܐ ܐܟܒ ܙܫܥ ܚܒ ܗܘ ܟܠ ܙܙܐܒܫ ܀
ܙܒ ܐܟܒ ܠ ܛܠ ܙܫܥ ܚܫܐܠ ܫܢܐ 131 300
ܚܘܘ ܐܢ ܒܢ ܙܫܡ ܐ ܐܡ ܟܠ ܟܟܘܐ ܀
ܒܢ ܐ ܒܠܐ ܐܢ ܐܒܐ ܒ ܒܡ ܡܡ:
ܠܐ ܐܙܐ ܒ ܚܟܠ ܒܩܡ ܟ ܫܒܐ ܀
ܫ ܟܚ ܐܙܐܫܐ ܒܚܒܟܚ ܐܒ ܙܐ ܙܐܘ:
ܒ ܒܫܩܟ ܩܡ ܐ ܟܫܙ ܠܘ ܫܟܟܠ ܀ 305
ܐ ܚܒ ܟܐ ܐܙ ܟܟܟܘ ܒܙܙܐܡ:
ܙܫܟ ܙܚܐ ܫܟܚ ܐܒܡ ܒ ܩܒܒܫܐ ܀
ܟܟ ܐܡ ܘܐ ܒܚܟܐ ܒܠܐ ܟܫܙ ܚܒܐ:
ܒܚܒ ܘܐ ܟܐ ܚܙܐ ܙܚ ܟܡ ܩܟܟ ܀
ܙܟܫ ܫܚܟ ܟܒܐ ܐ ܠ ܒܚܟ ܐ ܠ ܠܐ: 310
ܩܙܩ ܫܚܟ ܟܒܐ ܐܒܡ ܒ ܒܡܟܐ ܀
ܒܢ ܙܒܫܫ ܟܒ ܫܢܐ ܐ ܒܐ ܐ ܒ ܐ:
ܒ ܒ ܒܠܐ ܟܒܐ ܙܫܐ ܫܡ ܒܡܟ ܀ 315

XIII. THE TRUTH, AND SOLOMON'S JUDICIAL WISDOM, ARE REVEALVED

Then the King raised his voice in the middle of the assembled,
To show the Truth to all the World.
With justice did he wisely decide the case,
With that spiritual knowledge that his lord, The Lord, had given him.
He opened his mouth to speak with a loud voice,
And the people heard the proper verdict that the King decided:
"The woman who wept on account of the death of her precious child,
She is the living baby's mother, beyond all doubt.
While the one who wished the living child to die,
She is the suffocated child's mother without question.
Give the living baby to the living one's mother and let her go,
Hang the suffocated baby form the dead one's mother's neck!"
Then all the people of the House of Israel shouted out,
To praise the Lord who had given him wisdom:
"Blessed be the Lord who kept His love for His servant, David,
And raised up his son in his stead and filled him with wisdom.
Blessed be God who revealed judgment to King Solomon,
And made him wise so that he could take over the kingship after his father.
May King Solomon's rule over Israel grow great,
So his reputation goes out to the princes and peoples of the Earth.
Let the Queen of Sheba come and investigate his wisdom, 1 Kgs 10
And seek his presence with all manner of aromatic scents.

ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
320 ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
132 ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
325 ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
330 ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
335 ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ:
ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵉⵎⵣⵡⵔⵜ⵰

This one is the first judgment that that sage has rendered.
Blessed be the Judge at the World's Last Judgment."

ᠬᠦᠨ ᠦᠨᠡᠯ ᠪᠠᠭᠲᠠ ᠤᠤ ᠡᠤᠯ ᠮᠥᠨᠳᠡᠯ:
ᠵᠠᠮ ᠦᠨᠡ ᠦᠭᠡᠭᠴᠡᠳᠡ ᠪᠤᠴᠠᠳᠠ ᠤᠤ᠃

ᠮᠡᠳᠡᠭᠳᠡᠯ ᠭᠠᠷᠭᠠᠵᠤ: ᠪᠡᠷ ᠵᠢᠨᠬᠡᠳᠡᠭᠡᠨ ᠮᠣᠨᠭᠣᠯ:
ᠵᠠᠯᠠ ᠬᠦᠮᠦᠨ ᠠᠭᠤᠯᠠᠮ ᠰᠤᠭᠲᠤᠯᠠ.

INDEX OF NAMES AND THEMES

Adversary 165
Commandments 136
David 6, 23, 85, 117, 121, 125, 134, 141, 146, 160, 163, 264, 300, 330
Death 22, 65, 131
Evil One 11, 27, 166, 179
Gihon 55
God—epithets of
    Lord, the Lord passim
        Lord of Hosts 234
    All-knowing 79
    All-powerful 80
    Crown of Crowns 5
    Judge 9
        Judge of everything 11
        Judge at the World's Last Judgment 339
    King
        Of Life 8
        On High 3
    Knower of all hidden things 260
        Secret One 263
        Wise One of the Universe 168
Goliath 24
Good shepherd 89
Grace 1
Hezekiah 21
Holy of Holies 68
Holy Spirit 31
Israel 86, 214, 222, 271, 328, 334
Jesse 33, 35, 71
Last Judgment 339
Mysteries 143, 150
Prophecy 29, 49, 122
Queen of Sheba 336
Satan 25 (see "Evil One")
Saul 300
Solomon 8, 99, 118, 125, 132, 163, 163, 211, 334
Spirit 50, 52
Temple 83, 95, 98
Truth 317
Word 4

INDEX OF BIBLICAL REFERENCES

Gen
2:13 55
1 Kgs
2 127
3 237
3:16-18 170
10 336
1 Sam
17 24
2 Sam
7 66
Neh
9:36 104
1 Chr
21:1 27
Isa
38 22
40:12 79–80
66:1 77–78
Matt
13:23 60
John
7:38 53